WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

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Report,

Of the Board for Domestic Missions within the bounds of the Presbytery of Albany: Presented August, 1824.

Those who have never had the opportunity of personal observation, are apt to suppose that the towns and villages that lie in the vicinity of large cities, are peculiarly favoured with spiritual as well as temporal privileges: but the opposite of this, is more frequently true. The enterprising young men—those who should grow up to be the pillars of the church and society, not unfrequently migrate from such places, and leave a void which is never afterwards to be filled; and in a country whose choicest privileges are supported by voluntary contribution, this circumstance is of itself sufficient to account for the low state of religious society in such places as we are now contemplating.

But in several of the towns which lie within the bounds of the Presbytery of Albany, there is another cause which operates not less unfavourably than the one just mentioned. The inhabitants are of a mixed character, descendants, for the most part, from two different nations; they differ from each other in their manners and in their habits of thinking, almost as much as they do, in their dialect. These differences are of such long standing and are so interwoven with their feelings and prejudices; as to preserve almost the tenacity of instinctive peculiarities; and nothing short of a long process of moral and intellectual culture--a process which, in the existing state of things, must necessarily be very gradual, can serve to create that unanimity which is the lifespring of enterprise, and the cementing bond of civil and religious institutions.

This view of the subject adds much importance to the operations of the society whose Report is now before us: but without particularly adverting to it, the Directors proceed to "fix the eye of the Presbytery on their *Field*, their *Missionaries*, their *Funds* and their *prospects*." We shall make a few extracts under each of these heads.

I. Our Field.—This comprised at first, all the desolations within our bounds; including the counties of Albany, Schenectady, Schoharie, Saratoga and Montgomery, and a population of 149,240 souls. Of this population 73,817 were found to be destitute of the ministry of the gospel, after allowing to all the ministers of every denomination as large a number as they can be reasonbly supposed to supply.

After the Domestic Missionary Society of the state of New York was formed, the county of Schoharie was placed under the care of the *Union Missionary Society*, and the destitute within our field of labour were reduced to 56,086.

As our operations commenced in Montgomery county, and have been more extensive there than any where else, we will commence this survey of our field with that county.

Edinburgh and Northampton—About 30 miles west of north from Schenectady, a good meeting house, in a pleasant village, a few rods from a noble bridge across the Sacondaga river, at the great bend, and near the site of the ancient *Fish House*. The congregation at this place, having enjoyed the labours of the Rev. Mr. Armstrong three quarters of the time for one year, (one quarter of which was supported by the Board,) manifested a strong desire near the close of 1823, to obtain his labours the whole time. They scarcely indulged the hope of being able to settle him permanently as their minister, at that time; but being encouraged by the Board, they immediately made an effort for that purpose, and were successful. Mr. Armstrong was installed in February last, to the great comfort of a people whom the Lord hath blessed, and with less expense to our funds than when he was engaged there but three quarters of the time.

Though this congregation may need aid for a few years, yet as it is greatly strengthened and encouraged, and bids fair, not only to support itself, but to unite with us in a short time in sending the blessings of the gospel to surrounding desolations; we trust the Presbytery will afford this aid cheerfully. Here would we beg leave to recommend to the Presbytery, once for all, to sanction by their whole influence, individual and united, *the plan of establishing and supporting ministers in the several stations, as settled pastors*. By this plan, in the opinion of the Board, (and we trust of the Presbytery,) much the most good can be effected by the same amount of missionary labour. It concentrates the whole action of the labourer. It unites the people by keeping them constantly directed to this centre. It affords the youth, the great hope of the church, an opportunity for that religious education, and of that spiritual influence, which cannot be attained by desultory and irregular means of instruction. A permanent impression is made on the congregation. Good institutions are established, supported, and become flourishing.

Mayfield, 3 stations. Cranberry Creek, Clark's Corners, and Fonda's Bush. Each of them contains a pleasant settlement of respectable people.

In the two first mentioned, we have had no missionary, since Mr. Wm. Mitchell left them in August, 1823.

The third is the location of the "First Presbyterian Congregation in Mayfield," which was taken under the care of the Presbytery in September last. They have a good house for public worship.

Soon after the last stated session of the Presbytery, the Board made proposals to the elders and trustees of the congregation, to afford them aid in obtaining a minister for one year, on condition they would give satisfactory evidence of doing what they were able, to help themselves. It was truly delightful to witness the enkindling of hope in minds long depressed by despondency, and the remarkable unanimity and gratitude with which the proposal was met. The Rev. John K. Davis of the Presbytery of Troy, was employed there immediately, (the way having been prepared before by divine Providence,) and in a very few weeks, full satisfaction being given of the spirit of the people to do their duty, the agreement was ratified by the Trustees and the Board. The blessing of God has followed this labour of love. Tokens of divine influence soon became evident. A shower of grace descended. The church awoke at the call of Christ; they searched their hearts; they prayed; they fasted;—they repented. Sinners, who had slumbered long, opened their eyes, and saw approaching ruin. "Men and brethren, what shall we do?" was their affecting cry. In May, the Lord's supper was administered; the altar of God, which had been broken down for years, was repaired, and 23 were added to the church. In June, 13 more were added.

West Galway.—This town is more favoured than most others that have been assisted by the society. It was a serious question with the Board, whether the society in this town ought to receive any assistance: but in view of the peculiar state of the people, they doubtless did right in appropriating a small sum which stimulated their exertions; and thus led them to make out a call for the settlement of Rev. H. W. Hunt, who was then labouring among them.

Palatine and Stratford.—That part of Palatine, which is under the care of the Presbytery, is about 35 miles north-west from Schenectady, and 10 or 12 north of the Mohawk river. They have no meeting house.

The settlement in Stratford, is 10 or 15 miles northwest from Palatine. No meeting house.

After labouring more than a year to obtain a minister for these interesting places, we have employed the Rev. Caleb Knight, who has formerly been in our service, and he is engaged to supply these two congregations for one year; three quarters of the time in Palatine and one quarter in Stratford. Very great effort has been made, on the part of the people; and we do most earnestly hope and pray, that Mr. Knight's labours, which have recently commenced among them, may be crowned with the divine blessing.

Thus have two ministers been settled, and two stationed for a year in Montgomery county; and in two congregations, have their labours been soon followed with precious revivals of religion. We must say, "This is the Lord's doing, and it is marvellous in our eyes."

Besides the two destitute stations in Mayfield, already mentioned, we could name others in the same county, mostly new, and *very* destitute, as well as several which are very partially supplied.

We pass to the county of Saratoga.

Corinth.—On the Hudson river, below the junction of the north branch with the Sacondaga, about 12 or 15 miles north northwest of Saratoga Springs. The Presbyterian congregation have no meeting house, but are very desirous to obtain the ministrations of the gospel. We have employed Mr. Mitchell three months in this place, since the last meeting of the Presbytery, and intend, as soon as practicable, to afford this congregation further aid.—Their situation demands the affectionate regard and fervent prayers of all who wish well to the truth and order of the gospel. Mr. Mitchell, near the close of his journal, writes thus: "I am requested by a number of the leading members of this society, to use my influence with the Presbytery, in procuring for them further assistance; and, at the same time, to present their grateful acknowledgment for the kindness which they have already received. This whole region does indeed present a strong claim upon the charity of the Presbytery; for it is an extensive field of usefulness, and there is lamentable need of the gospel."

Greenfield.—On the south of Corinth, and northwest of Saratoga Springs. A large town, needing much religious instruction.

The officers of the church and congregation, having represented to the Board their earnest desire to enjoy the labours of the Rev. Mr. Ambler, for the whole time after his dismission from Milton; and having given assurance of making the utmost effort in their power, and still being unable; we judged it to be our duty to aid them. Accordingly an arrangement has been made with them for one year, on the same principles that we act on in similar cases; in the hope that the result may be the permanet establishment of the ministry of the gospel in that very important section of our field.

As many as *five or six other* important stations in this county have been visited by our missionaries during the year, attended with various difficulties, and opening various prospects of success; and *two towns*, which our missionaries had partially explored before, have not been revisited at all. Indeed, though much, very much, needs to be done, we can scarcely say (with the exception of Greenfield,) that any thing permanent has yet been effected by our labours in this county. We feel distressed at the sight of many desolations, the miseries of which we are not at present, able even to alleviate.

The county of Schenectady we pass over as not having been explored at all by our missionaries, and as containing no station, on which we can fix definitely, as the subject of remark.

County of Albany.

Knox.—About 20 miles west of Albany. A good house of public worship.

Under the labours of Mr. J. Judson Buck, the congregation in this place have received, during the two years past, most precious blessings from the great head of the church. A revival of religion has raised up from the dust the few members of the church, who had lain for years dispirited and uncomforted, and added many to their number. They now consist of about 60 members, and are so far encouraged, that they intend, with the aid of the Board, to support a minister. Arrangements have been made for this purpose, and there is a fair prospect of success.

Hamilton Union.—In the town of Guilderland, about 8 miles west of Albany. A house of public worship.

The church in this place has been considered as dead for a number of years.—Time after time, when inquired after by the Presbytery, no voice nor sound has been heard from it. But during the past year, there has been "a noise and a shaking among the dry bones." Mr. Edward E. Gregory, our missionary, after labouring among them a few weeks, heard the anxious inquiry, "what shall we do." The happy results have been, the reorganization, or rather, the reformation of a church, which has since been increased to 37 members, and some arrangements for the establishment of a minister. Thus has the Lord evidently crowned our feeble efforts in this place with remarkable success. To him be all the praise and glory.

Onesquethaw.—In the town of Bethlehem, about 12 miles southwest of Albany. No meeting house—perhaps 100 families.

In this retired and interesting settlement, the Rev. Hosea Buckley, commissioned by our Board, but supported in part by the Young Men's Missionary Society of Albany, has been labouring several months. The people have received his labours with much interest and affection, and there is a prospect that much good may eventually be the result. A subscription is in circulation, and efforts are now making to build a house for the worship of God.

Some sections of our field are not yet explored, and therefore we cannot speak definitely respecting them. But in view of the preceding, we see that *twelve ministers* are now needed during the whole time, and one for six months, besides others to explore various sections of our field, and form new stations.

II. "Our Missionaries.—For many months our Board were unable to employ any Missionaries."

The first Missionary, it appears, was Rev. L. Armstrong, who laboured one week in Saratoga county, in the autumn of 1821. A year afterwards, he received another appointment and preached during one year two thirds of the time at Edingburgh and Northampton, where he was afterwards installed in Feb., 1824.

Rev. Caleb Wright first received a commission from the Society, in August, 1822, since which time he has received several appointments.

On the 18th of June, 1824, he was located at Palatine for one year, to preach three quarters of the time in that place, and one quarter at Stratford.

Rev. Luke Lyons is next mentioned in the Report. But the history of his labours and subsequent settlement at Esperance, together with the powerful Revival which attended his ministry, was laid before our readers some months ago. *See Vol. 1st. of the Recorder*.

Rev. J. Price, Rev. E. W. Goodman, and Rev. A. W. Platt, are mentioned as each having laboured one month.

Rev. Wm. Mitchell is stated to have laboured more than 11 months in various places, but chiefly at Mayfield and Corinth. His various labours it is hoped, "are preparing the way for the more permanent success of others who may succeed him."

Rev. M. Southard, Rev. U. Powers, and Rev. E. E. Gregory, each performed a short mission in 1823.

The Rev. Hosea Buckley commenced a mission of one month, on the 24th of January, 1824, at Onesquethaw, in the town of Bethlehem. He continued in the same field another month, and has since been employed by the Young Men's Missionary Society of Albany.

The Rev. John K. Davis commenced a mission on the 24th of January, 1824. He laboured a small part of his time in the vicinity of the Little Falls, on the Hudson river, but chiefly in the town of Mayfield.

In February last, he was located in this place for the term of one year.

Rev. James H. Johnston, on the 12th of April, 1824, commenced a mission at Palatine and Stratford. He was succeeded by the Rev. Mr. Knight; after which he spent the remainder of a mission of two months at Knox.

III. Our Funds.—Under this head are given the several amounts received from individual Congregations, since the appointment of the Board in August, 1821, to the 19th of August, 1824. The largest of these it seems, is $689,75, from congregations in the city of Albany; and the smallest is $2,50, from West Galway. The whole of the receipts were $1742,74, and the whole expenditures were $1195, 71 1-2, leaving a balance in the Treasury of $547,08.

IV. Speaking of their prospects, the Board mention, that all their engagements with particular congregations, are for one year.

The engagements above alluded to, are seven in number. The largest sum paid to a Missionary, is $125, and the smallest, is $50. These sums, however, are, exclusive of all that is paid by the congregations thus assisted, the amount of whose donations to the Missionaries, is not particulary noticed in the Report. The Board of Directors of this Society, pursue the same course which is adhered to by other Domestic Missionary Societies. Their success has been considerable: but a vast deal remains yet to be accomplished; and their donations and labours must be greatly increased and extended; and they must be perseveringly maintained for a great length of time, before the wastes and desolations within their borders will be fully repaired.

"At the end of the year we are no longer holden. Happy shall we be to find that our aid is no longer needed. This cannot be expected at once. A few years at least, will be required to strengthen and encourage the congregations, already encouraged. We presume the Presbytery will see and feel this, and not suffer any to languish and die for want. No minister, no elder, no christian, nor any man, who believes the gospel to be valuable for himself and his family, can hesitate a moment as to the course to be pursued."

ORIGIN OF THE AMERICAN (N. E.) TRACT SOCIETY.

From the highly interesting Report of the American Tract Society, we draw the following Abstract.

ORIGINAL DONORS.

William Bartlett,	$275
Henry Holmes,	180
Edward H. Cobb,	150
Thirteen persons, each,	120
Four persons, each from	80 to 100
Nine persons, each,	60
Seven persons, each,	40
Twenty-four persons, each from	20 to 30
Total Amount,	$3,771

The above donations were made during the three months preceding the organization of the Society: and during that time 297,000 Tracts were printed to begin with.

The whole number of *Life Members* to the 26th of May, 1824, was - - -	495	$9,900
Additional life members, in 1824, to 30th Nov. -	87	1,740
	582	$11,640

Ninety-five Life Members were added to the list from 1st May 1823, to 20th May 1824 of which 64 are clergymen, or the wives of clergymen, constituted Life Members by Ladies and others in their respective societies.

It is worthy of notice, that the whole of the above 582 Life Subscriptions, except 52, were in New-England.

Amount of Donations and Subscriptions in 1824,

From 25 May, to 15 Aug. - -	$759 32
" 15 Aug. to 20 Sept. - - -	562 41
" 20 Sept. to 20 Nov. - -	1,020 97
" 20 Nov. to 20 Jan. 1825, -	574 22
	$2,916 92

Proceeding in the same ratio, they will have received at the close of their current year three times as much as our Society has received in an equal time. During their tenth year they printed 770,000 Tracts and issued about 800,000.—*N. Y. S. Tract Magazine*.

CHICKASAW MISSION.

Extract of a Letter from the Rev. Thomas Stuart of Monroe, Chickasaw Nation, to Rev. Hugh Dickson, of S. Carolina, dated December 17, 1824.

I am puzzled to know how the rumour that we were likely to be broken up could have reached you. So far from being broken up, I believe I can truly say we are in a more prosperous situation than we have ever been before. Our school is becoming very interesting. The children make rapid progress. The natives manifest their wonted friendship, and all things appear truly encouraging. The Lord is smiling upon us and prospering the works of our hands. We have lately had a communion which was indeed refreshing to us all. We admitted three persons to the privileges of the church viz.—Mrs. Bynum, M. McGlaughlin and a black woman. Two other black women applied, but could not be received at present. There are many more very serious, and anxiously inquiring the way to Zion. Molsey Colbert a younger sister of Mrs. Bynum's has we hope, experienced a saving change. She did not commune with us, but I trust her heart was there. Her mother expressed a wish that she would not defer attaching herself to the church until another communion season. We advised her to comply with her mother's request. Thus, Dear Brother, is the Lord doing wonders amongst us. We do hope that these first fruits from the heathen are but the beginning of a plentiful harvest."—*Missionary*.

AN ACCOUNT OF A SUTTEE.

Extract of a letter, dated from the river near Serampore, 4th Feb. 1824.

"Noticing a crowd of natives proceeding in the same direction, I inquired the cause, and was informed that a certain sircar having died, his two wives proposed to be burned with his body. I joined them, and on arriving at the place where the sacrifice was to take place, I found a great number of people assembled, the pile prepared, and the two women engaged in worshipping, for the last time, the sacred Ganges. They were surrounded by their relations and seemed to entertain no apprehensions of their approaching fate, nor was any feeling testified by their friends who were near them. When they left the river, myself and a friend by whom I was accompanied, inquired of them whether they were about thus to immolate themselves of their own free will, to which they replied in the affirmative. The elder of the women was fifty, the younger, about forty years of age. The cry of "*Hurree Bol*" commenced, they calmly ascended the pile, and taking an adieu of their friends, they laid themselves, the one on the one side and the other on the other of their departed husband, and were quickly enveloped in flames. No appearance of force or undue persuasion existed, intoxicating drugs were not employed, nor were the bamboo levers used to keep them down on the pile, and in a few moments they died without a struggle. After this the cry of "*Hurree Bol*" became louder, the immediate relations seemed to exult in the deed which they had just performed, and I, perfectly horrified, left the scene."

Fragments.

EARLY RISING.

I do not know a practice which I should more recommend than early rising, whether devotion, health, beauty, or improvement of the mind, were the objects in view. How cheerful and how animated are the meditations of the morning! What a delightful bloom flashes into the cheeks from its balmy exhalations! What an unspeakable cheerfulness glides into the soul, from hearing the devotional matins of the lark, and from beholding the new-born scenery of nature! When people think of accounting to God for the talents they have received, they overlook the hours which are lost in morning sloth and unreasonable indulgence. I have inured myself for many years to this habit of early rising. In the spring months of April and May particularly, I grudge every moment that is wasted after five. I consider it as a rude neglect to all those sweets which opened to salute me, always find so much more deducted from the firmness of my health, and the vigour of my understanding.

Faith must be consistent with the word of God, and the conduct must be consistent with the faith in order to have it become beneficial to the soul. it would no more avail to the justification of any person to believe in Christ, that is, to have a regular systematic knowledge of the plan of salvation, without associating certain acts of body and mind therewith, than it would feed a hungry man to say *be thou filled*, while we give him no food.

Let me ask, where did a man of your natural sagacity pick up the strange notion of the performance of one duty compensating for the neglect of another? Not from the scriptures; for, if any *keep the whole law and offend in one point he is guilty of all*. Not from the measures of human government; for, if you break one law they do not inquire whether you have broken others or kept them; but condemn the transgressor of one. Not from your dealings with your neighbours; you would think him a poor customer, who would suppose that by paying for one article he compensated for defrauding you of another. Not from reason; for, assuredly we can pay God no more than his due, when we do all his commands.—Even then we are *unprofitable servants*.

Three times Christ was spoken to, while he was here on earth, by voices from heaven, and all these three found him praying. See Luke iii. 21.—ix. 29. John xii. 27,28.

As no man can excel in every thing, we must consider what part is allotted us to act, in the station in which Providence hath placed us, and keep to that, be it what it will, and seek to excel in that only.

One view of Christ clears away all our doubts, and satisfies all desires. Out of his *fullness* we receive all that we need.

Religious Intelligence.

SANDWICH ISLANDS.

The following letters from the Sandwich Islands, give farther particulars respecting the late disturbance there; and they will be none the less interesting to our readers from the circumstance that the writer, Mr. Whitney, was once a resident of this village.

To the Editor of the Connecticut Observer.

SIR,—If you should judge the following *extracts* of two letters to me, from the Rev. S. Whitney, or any part of them, proper for insertion in your paper, they are at your disposal

Yours respectfully,
TIMO. P. GILBERT.

"*Tauwai, Sandwich Islands, July* 15, 1824.

"REV AND DEAR SIR,

"—— Taumaurii, the king of this Island, and the beloved friend and patron of missions, is now no more. He died on the 26th of May last, at Oahu. Letters from our brethren there give us the joyful intelligence that he died in the hope of a glorious immortality. His conduct for some months past has been such as to recommend the religion of Christ, and his last act was to give his departing spirit to Him who bought it with his blood. To us, this is a dark Providence. Such was his influence here, that his word was law. No one thought of opposing his will. All loved him as a father. He felt deeply interested in the mission. A few days before his death, I received a letter from him, declaring his attachment to the gospel, and requesting me to be attentive to the instruction of his chiefs and people. At the same time he wrote to the governers, commanding that every man, woman and child, on the Island, should attend immediately to instruction, and keep the Sabbath as holy time. Alas! he has gone!—His people refuse to be comforted. Shrieks, lamentations and wailing, are daily sounding in our ears. His government of the Island has now fallen to Karaimokee, one of the windward chiefs, and he has lately sent a nephew of his to take charge. Karaimokee is very favourably disposed to the mission. His nephew too promises fair; but he is a young man of dissolute habits, and we have too much reason to fear his influence. The work of God, however, will go on. There is none that can hinder * * *

"In my last, I believe I mentioned to you that I had not received the donation of my friends at B—d. I have now realized it, and must beg you to tender my warmest thanks to the generous donors. It is but another tie to bind them to my heart. I love to think of my dear native place; but, my friends, I shall see you no more. A great, and I trust effectual door of usefulness is open to me here. I must enter it and labour. The time allotted us is short, and we shall soon meet at the judgment seat.

"Yours, &c.
"S. WHITNEY."

"*Oahu, Sandwich Islands, Sept.* 8, 1824.

"REV. AND DEAR SIR,

"Although I have a letter by me directed to you, I cannot forbear giving you some account of the interesting events of the month past.—About the 1st of August, Karaimokee, successor to Taumaurii, arrived at Tauai to see his possessions, and settle the affairs of the Island. From his mild and pacific measures, we supposed that every thing was going on well, and he was about to return to this place. But on Sabbath morning, the 8th of last month, we were alarmed at early dawn of day, by the firing of muskets in the fort. Trembling with anxiety, I ran to the door to inquire the cause. Several balls passing over my head, announced the danger we were in. Soon, one of our neighbours came running past, saying, "our friend George (Tamoree) has come and has taken the fort." Our strength now began to fail us, knowing the danger of falling into the hands of a lawless rabble: but we had no where to flee except to our Almighty refuge. He, who hath said, I will never leave nor forsake you, was our helper. Another messenger followed and said, "George and his party have run. They have not taken the fort." The firing now ceased, and Brother Bingham and myself were sent for by Karaimokee, to pray with him. He had not been in the fort, but lodged on the side of the river opposite, about 50 rods distant. After prayer, we were requested to visit the wounded in the fort. We found one chief, one white man, and one native dead: one white man, and one native badly wounded. They are since dead. On the side of George, there were nine lay dead just without the walls of the fort. After dressing the wounded, Karaimokee told us, he should send a schooner immediately to this Island, and we were welcome to a passage for ourselves and families; adding, you are not safe here. If I had plenty of men I could protect you, but I cannot trust the people of Tauai. We thanked him and immediately prepared to depart. In two days we arrived safe among our friends. A large body of soldiers were directly sent to the assistance of Karaimokee, from this Island, and others sent for from the windward Islands. An American brig going down to Tauai, to return soon, the brethren thought I had better take passage, and if there was no present danger, to stay and preach to the chief and people.

"Accordingly I left my family on the 18th.—The next morning we were in sight of Tauai. As we sailed along the Island, about seven miles from my dwelling, we could distinctly see the victors in pursuit of the vanquished, burning and destroying the villages as they went. In all the interim, from the time we sailed till that morning, Karaimokee had been endeavouring to pursuade George to lay down his arms, promising him pardon and fatherly protection: but his entreaties were in vain. Like a madman, bent on destruction, he persisted in his folly. The night before my arrival, Karaimokee, sent out about eight hundred soldiers, well armed, and the next morning, they came up with George and his party. He had been strengthened by a multitude of men, women and children, almost destitute of arms or ammunition. On the approach of the enemy, they left their fortress (a stone wall) and ran. But one man was killed on the side of those sent from the fort. Nothing definite could be learned, as to the number killed of the other party. Some said 40; some 80; others an hundred. I was on the ground five days after, but the sight was too shocking. The dead were left unburied, food for dogs and swine. The number last mentioned is probably nearest correct. It was said that George fled on horseback;—that his horse was shot from under him, and he then took to the mountains. When I left Tauai on the 23th, he had not been heard of. Fidimakane, one of the principal instigators, a chief, was killed. Fidemokee, the other, was taken prisoner. We apprehend no more danger from the war, and I shall return with my family, this week, to resume my labours. I doubt not but you are ready to inquire, What effect will this have upon the cause of Christ in the Islands? Although we cannot say for certainty, yet we hope it will be favourable. The hand of God is visible in the preservation of those who style themselves the (poe puld) or the praying party; and in the destruction of their enemies, who were all opposers of our system of instruction and to the Gospel. Indeed we have never seen the time when our prospects of usefulness were greater.

"Yours affectionately,
"SAM'L WHITNEY."

The Editor of the Connecticut Observer, prefaces the letters by the following appropriate remarks.

We believe this conduct in George, is not very surprising to those who knew him in this country. He was not thought to be pious and was sent back with the missionaries at the request of his aged father, who, as stated in the letter below, died in May last,—and as we trust, is now in heaven, a monument of redeeming mercy and the power of the gospel over the savage heart. If we can gather nothing else from the Providence which has suffered reproach to be cast on the cause of Missions, by the conduct of this young chief, it has led to a new exhibition of the truth, 'that men love darkness rather than light.' What else is the language of the oblique insinuation—and the evident air of triumph in making it, 'that George was sent out by the *Missionary* Society.'—Was not Thomas Hoopo also sent out by the 'Missionary Society?'—And have they, who speak so readily of the misconduct of George Tamoree, been as ready to speak of the Christian labours and efforts of Thomas Hoopo?—Why are the latter concealed, and the former so readily exhibited.

The following is an extract of a letter from Rev. William Richards, stationed at Lahaina, to one of the Editors: though it contains no information in relation to the particular objects of the Mission, and none concerning the late disturbances among the natives, of which some account was given in our last, it will doubtless be read with interest, as affording much valuable information, relative to the situation, climate &c. of the Sandwich Islands, and particularly Maui, (Mowee.) The date is four days later than any account from that quarter which has been published.—*Rec. & Tel.*

Lahaina, (Island of Maui,) Sept. 13, 1824.

My Dear Sir;—I did not think, when I left America, that two years would pass, before I should write one line to my old class-mate fellow-townsman and friend. But so it is. I will now break the silence, and tell you where I am not, and also where I am.

I am not in the "Elysian Isles of the west, breathing the fragrant odours of the orange groves, and lemon groves, interspersed with citrons, limes, &c." I am not on that "fertile spot in the North Pacific, where the industrious farmer turns up the soil, and covers its face with fragrant beauties." Neither am I settled on that "beautiful cluster of islands, where there is every thing to attract the agriculturalist, and gratify the naturalist." No, I am on a spot very different from that described by most persons who have visited the Sandwich Islands. I am in a little village called Lahaina, ten thousand miles away from almost every person but myself. I am surrounded with almost every thing except that which gratifies the mind and warms the heart. I do not mean that there is nothing here worthy the attention even of a great man. But really there have been so extravagant descriptions of these Islands, and has been so much said which is absolutely false, that I can scarcely believe any thing true, even though I see it personally.

But a little more about myself. My grass hut stands on the bank of the sea, where the tide comes within a few feet of my door. My house faces directly towards China, and two or three little islands are all that is not *Pacific*, between me and Canton. The island of Ranai obstructs my western view, lying at a distance of nine miles, and occupying about thirty degrees of my horizon. To the right and left of Ranai, I can see Pacific enough, for it often tosses its white foam so high that it is visible a distance of ten miles. From a south point, extending eastward, is Tahorawa, occupying a little less space in our horizon than Ranai. This island is about 25 miles distant. From a North West point, extending northward, is Morokai, the most distant part about 25 miles, and the nearest about 10 miles from Lahaina. Our whole eastern horizon is obscured by the mountains in our rear, which reach the clouds.—When the air is clear, we have a full view of Maura Kea and Maura Roa, on Hawaii, when we see them we only see their tops, for their sides are always lined with clouds. Thus it is with all the islands I have mentioned. They are all volcanic piles, forming so many ladders to the skies. Never are the tops of these mountains to be seen with clouds above them, but always, if they are seen at all, they are seen above the clouds.

Here I will mention a phenomenon which I have often witnessed. I have often seen streaks of light, resembling the Aurora Borealis, but in the form of a bow, with one end resting on Ranai, and the other on Tahorawa. In one instance I have seen the whole cluster of islands in sight from our door, connected by streaks of light meeting in the Zenith. At these times there are always cirrose clouds flying at an immense height while the nimbose rest on the mountain tops. The phenomenon is a very sublime and interesting one, though to the natives it is a most evil omen.

So much for the mountains and the clouds. Now the climate. Lahaina is probably the warmest place upon the islands. The thermometer now, (Sept.) ranges between 74 deg. and 87 deg. The average for the month past has been 76 deg. at sunrise, 82 deg. at noon, 80 deg. at sunset, and usually at midnight about 74 deg. The barometer is almost stationary at Lahaina. It stands at 28 6-10 inches. It is only for the month past that I have had opportunity of observing the barometer, and during this period there has been very little change of weather. I know it is said the barometer remains stationary at all places between the tropics. My observation as yet neither confirms nor contradicts this fact. At some future period I will tell you something more about it.

With respect to rain wind and clouds, there is no general remark that will apply to the different islands, or the different places on the same island. I can say, however, that on the eastern parts of the islands, the trade winds generally prevail, blowing nearly from the east, or a little north of east. These winds however, are very irregular; sometimes blowing with great strength, and sometimes entirely dying away. On all that part of the island where the trade winds blow, there is more or less rain. On all the mountains, it rains almost constantly. On the western shore of the islands the trade wind seldom blows; and except where it blows, there is little or no rain. There have been only four or five showers at Lahaina, during the fifteen months that I have been here. One of these showers produced an inundation. Usually, we have a sea breeze during the day, and it rarely is entirely calm during the night. In the channels between the islands, the wind is very irregular, sometimes blowing a gale, and sometimes calm, but always, if it blows at all, it blows from the eastward.

From the Southern Intelligencer.

A GOOD EXAMPLE.

Religious Charities.—Two years ago it was stated in the Southern Intelligencer, that an elderly lady from the country, had "called upon one of our citizens, and inquired if she might be permitted to cast her mite into the treasury of the Lord—saying, that although it was with her the eleventh hour and she felt humbled that she had stood so long idle, she wished still to do some good before it should be too late. After inquiring into the objects and regulations of the several benevolent societies, she became a life member of the Tract Society, and the Female Domestic Missionary Society, by paying to each the sum of $20, and gave $10 as a donation to the Ladies' Benevolent Society, with a promise of $50 the next month, to constitute her a life member. She added, that she did not intend to stop here, having appropriated a certain portion of her income to benevolent purposes as long as she should live. The lady stated that she had been excited to do something in this way, by learning from periodical publications and tracts, a little of what was going on in the world." We rejoice to say that the life of this aged lady is still prolonged; and that, without ostentation or pride, she continues to appropriate a large portion of her income to objects of religious charity. She has lately been in this city on this errand of love. We know not the extent of her donations, but we do know that she has contributed—to the Charleston Religious Tract Society, $10;—to the Ladies' Benevolent Society, $40; to the Female Domestic Missionary Society, $30; and $25 for educating young men of piety for the Gospel Ministry. This lady is so deaf that she cannot hear persons in ordinary conversation; and she lives more than 26 miles from any post-office, her opportunities of obtaining the religious intelligence of the day, are extremely rare. And it is highly probable, that, from her extreme deafness, she cannot hear a minister while delivering a sermon. Yet, with all these disadvantages, that ardour with which she sat out two years ago, is unabated. Let those, who do not labor under such disadvantages, *go and do likewise*. We have no reason to believe, from her appearance, that the lady who thus contributes so liberally, is wealthy.

The Female Education Society of Boston and vicinity has given one hundred and eighty dollars to the American Education Society, for the purpose of making Mr. Evarts, the Corresponding Secretary, and Mr. Anderson, the Assistant Secretary of the American Board of Commissioners for Foreign Missions, and Rev. Prince Hawes of South Boston, Life Members of that Society.

☞ Rev. Mr. ELLIS, an English missionary has arrived in this country from the Sandwich Islands. He landed at New Bedford, and is expected here daily. The character of this gentleman is well known to many of our readers;—but for the benefit of others, we quote from a letter just received at this office from the Sandwich Islands, the following:—"I presume the world affords few more devoted missionaries than he; his intellectual qualities, are superior. We know not how to spare him; and hope that the health of his lady will permit a speedy return."—*Recorder & Telegraph.*

INDIAN MISSIONS.

The Christian public are under great obligations to the officers of the Executive government and especially to the late Secretary of War, for the solicitude which they have manifested for the success of the missions among the native tribes, and for the promptitude with which they have given all the aid in their power. The President, in his inaugural address, has signified his design to maintain the same beneficent policy; and we are confident that the present Head of the War Department partakes largely of the enlightened and philanthropic spirit of his predecessor.—*Columbian Star.*

CATHOLIC ASSOCIATION.

On the 10th of February, Mr. Goldbourn introduced a bill into the English House of Commons, for the suppression of the Catholic Association. This association was formed in 1823 and is composed of the Catholic hierarchy in Ireland, a portion of the Catholic nobility, and many men of disappointed ambition, in various conditions of life. What its real design is, no one seems to know—Catholic emancipation, reform in Parliament separation from England, or something else. At any rate, it has produced no small excitement in the House of Commons, and given rise to long and animated debate; occupying nearly twenty columns of the London Courier and Morning Herald, and not yet completed. The bill meets with powerful opposition, but will finally pass, it is said, by a decided majority.

The Hottentots.—Dr. Philip says, "I can now meet the calumniators of missions and the enemies of the Hottentots on their own ground; and challenge them to show me in any part of the world, a people more capable of being improved than the Hottentots of South Africa, or attempts at civilization more complete in their success than what may be now seen at Bethelsdorp."

Christian David.—At Madras (says Mr. Leslie, a Baptist Missionary in India,) we took on board with us Christian David, a native preacher, and who had been brought to the knowledge of truth by the venerable Swartz. He is a most interesting man—full of piety and soul—and about 52 years of age—has preached the gospel twenty-three—and has been thirty-three years a christian. It is delightful to hear him talk of Swartz.

REVIVALS.

Religion in New-Hampshire.—The editor of the New-Hampshire Repository, in noticing some of our recent remarks on the subject of revivals, laments that "the churches in that vicinity, are, to an alarming degree, bound in spiritual slumbers;" and that "sinners there are pursuing the downward road to destruction with little or no concern." Yet in the midst of our own region of country, where frequent instances of revivals are recorded as rich tokens of divine favour, are there not many, very many churches, that are compelled to take up the same lamentation?

MR. HASTINGS—I have been favored with the perusal of a letter from a gentleman at Lockport to a friend in this village. With permission, I send you a few extracts, which may, perhaps, be interesting to the readers of your paper. B.

"I feel a radical change in the disposition of my heart; and in some measure, my obligations, to love, serve and obey that Savior who hath purchased me with his blood. O, the admiration that I feel when thinking of this purchase that I who am but a poor worm of the dust, should be advanced to such dignity—that I who was but lately groaning, weeping, dying, should now be full of peace and joy in believing. How astonishing the difference between our *deservings*, and our *receivings!* O, who can fathom unmeasurable love! If *worthiness* were to be the condition of our admittance to heaven, we might sit down and weep with St. John,—"because no man was found worthy."

"O, my dear friend, we have had abundant reason to bless and praise our Divine Redeemer for his mercies to us, in this *wicked* village, the past winter. We have seen many stout-hearted sinners, brought to bow at the foot of the cross; and among the chief of them, I have myself been made to weep over my past sins, and to see that I have been blinded but too long—almost to utter destruction, and, at length, to resolve to be wholly at the disposal of my Lord, who hath bought me with his blood, and will, as I trust, bring me to his glory. Eternally blessed be that hand of love, which hath drawn the promise, and will, I believe, give me strength to persevere to the end, and may I never disclaim my Lord, nor renounce my allegiance to him, nor my resolution to enter into covenant with him."

A SOLEMN SCENE.

The following is an extract of a letter written by a clergyman at New Haven, during the revival in 1820 to his friend in New-York. The description is solemn and affecting, and calculated to produce emotions of a peculiar kind in the breast of the Christian, who has witnessed the powerful energies of Divine Grace in a revival of religion.—*N. H. Repos.*

We visit by appointment; a number of visits in a day, at a given hour. We sometimes, meet 10 or 15, and sometimes 30 at once, converse a little with each, speak a word to all in general, and pray, and pass on to another circle, and so we spend our time. Our visits are generally short, except one which will never be forgotten.—This was August 25th, at 2 o'clock, P. M. We entered the house at the time appointed and found about 20 persons, sitting around the room in pensive silence. All had been more or less anxious for a number of days, and one was in awful distress. This one I addressed more particularly, and urged the duty of immediate repentance, not without some hope that relief would be obtained on the spot; for I was sure that this state of feeling would not long be sustained. While pressing the conscience of this sinner, I found that the same distress had spread nearly throughout the circle. I detained them the usual time, and advised them all to return to their closets. Some started and went out of the door, and others sat still with heavy hearts. Very soon E. returned, exclaiming, O! I cannot go home; I dare not go; I shall lose my concern; what shall I do? and threw herself down in a chair and her head on the table, in the deepest agony. All at once she became silent, and quickly raised her head with a placid countenance, and was heard to say in a mild tone of voice O! I can submit—I can love Christ—how easy it is—why did I not do it before? we sat in silent amazement. Every word sunk deep into our hearts. We felt the conviction that God was there. She seized her next companion by the hand, and with all the tenderness becoming a fellow sinner, began to press those very truths which had so distressed her own heart, the duty of immediate repentance and submission to God. Every word became an arrow. I felt that the work was taken out of my hands; for I had perceived that God had made her the most powerful preacher. All at once A. became silent, and lifted up her head with a countenance beaming with joy. The Saviour has come—O how happy. This sent fresh alarm through every heart;—and now A. and E. unite heart and hand began with H. who had been in deep distress for some time. They urged with the tenderness and firm decision of those who had felt the conviction, the necessity and reasonableness of immediate repentance and submission to God. The subject pressed harder, and harder, and harder still, when all at once H. was brought out of darkness into a marvellous light. These three now unite heart and hand, and with one voice, bear testimony to the same heart rending truths, that God is right and the sinner is wrong. The time would fail me to furnish the story of this visit. We met at 2 o'clock P. M. and were detained more than 3 hours. Suffice it to say, I never saw or heard of such a visit before, for the one half has not been told. At the close we began to look about us and to see and inquire what hath God wrought? We brought them into one circle I said is it possible? This is too much! Had I not seen it I could not have believed it; for *nine* out of those who entered the room in deep distress, were now rejoicing in hope. The *anxious* had retired and we were left in a circle of young converts, if they are not deceived. Not a hint had been given that any had experienced religion or had any reason to hope.—This was the feeling; it is right that I should love God, and this I intend to do, whether I am saved or lost. O it was a delightful circle. tender, affectionate and joyful. They appeared like children of the same family.

WESTERN RECORDER.

UTICA, TUESDAY, APRIL 5, 1825.

The Cherokees.—We mentioned some time ago that a treaty had been formed with the Cherokees living within the limits of Georgia, by which they agreed to sell out their possessions at a stipulated price, and remove to the wilderness beyond the Mississippi. As they had recently declared in their public councils, that they "never would sell another foot of land," we could not but feel surprised at the result of the negociation as announced in the public prints. But documents relative to this affair, are now before the public; and it is needless to say, that, they do no credit to the commissioners whose style of management they in some measure disclose.

The commissioners endeavoured in the first place, to convince the Indians that they *had no real claim* to the land they occupy—that it *once* belonged to the Indians who *lived at the east* of them—that it was *given* them by government *only for the purpose of hunting*, &c.; but finding all these arguments of no avail, they next proposed to treat with a deputation from the council, which was not agreed to. They then wrote to the President of the United States, for permission to treat with a part of the nation, which was also refused them. During all this time, the Indians maintained their ground with a becoming spirit, urging among other things, that as General Washington had confirmed their possessions to them, by treaty, they needed no other title. They adverted to the improving state of their nation in morals, refinement, and civilization—spoke of their peculiar attachments, of the impossibility of removing the aged and infirm of their nation to so great a distance, and of their determination never to leave them.

Here, at least, the negociation should have closed. Government had sent two Commissioners from the state of Georgia, with liberty to treat with the Indians; and after these Commissioners had plied them with false arguments and hollow pretensions; and tried to tempt them with large appropriations of money, and all to no purpose; it might have been expected that they would have relinquished their object.—But they were not so easily diverted from it. One of the chiefs by the name of McIntosh, it seems, was at length gained over to the Georgian interest, (by what means we pretend not to say,) and, though for this act he was degraded and treated with indignation by the other chiefs, & despised by the great body of the Cherokees, he was considered by the Commissioners as a suitable tool for the accomplishment of their purpose. They continued their work, and the next thing we heard, was, that a treaty had been *concluded*. They sent a copy of the treaty to Government, stating that it had been negociated *with the nation;* but whether this was in any sense true, may be doubted, not only from the circumstances above stated, but from the fact, that they sent a copy of the treaty to the Governor of Georgia, before they knew whether it would be ratified, and from the farther fact, that they told the Governor that the treaty had been formed with what THEY CALLED the whole nation; thus plainly intimating that their representations to the general Government were not to be understood without some qualification.

A transaction so disgraceful, we trust will never be sanctioned by Government: but it appears, from the latest accounts, that the mischiefs arising from it, are likely to be very serious. A civil war among the Indians is apprehended. Young McIntosh, it is said, has been stabbed, and the life of his father and family have been threatened. A general excitement exists, and the Governor of Georgia, has been obliged to send out a messenger for the purposes of conciliation.

Improvement among the Cherokees.—Aside from the considerations which gave rise to the foregoing articles, we have been gratified of late, in noticing the rapid improvement of the Cherokees. Among other things, John Ridge has lately transmitted with accompanying remarks to the Editor of the Recorder & Telegraph, a copy of the "*Constitution of a Moral and Literary Society of the Cherokee Nation,*" which has lately been adopted; and which would do credit to any civilized society. The second article of the constitution sufficiently designates its character.

"2. The object of this Society shall be, the suppression of vice, the encouragement of morality, and the general improvement of this Nation. Also to unite in *fidelity* the friends of this Nation to the true interests of their country, and for supporting the government and laws thereof."

John Ridge is a member of the National Committee, as well as an active member of the society above-mentioned; and it appears from his letter, that the nation have already an alphabet of their own invention; and that they are about establishing a "National Academy of a high order." And when to these circumstances, it is added, that, many of the Cherokees have become wealthy farmers and regular artizans—that a number of them have received the rudiments of a good English education; and that the nation has for some time been governed by a code of written laws, we are irresistibly led to the conclusion that such a nation

must have already made great advances in civilization. This, even their enemies, the Georgians, are ready to admit: but instead of rejoicing at the circumstance, they would make use of it as an argument for their more speedy expulsion from the territories of the state.

Mr. Owen of Lanark.—This gentleman with his project of forming new communities, has for a long time been the subject of remark with the editors of newspapers and Magazines. By deriving his settlers from the indigent classes of community, and placing them in comfortable circumstances in little colonies by themselves; and by reducing their affairs to regular system, and subjecting them to a judicious course of management, he doubtless deserves many of the encomiums that have been bestowed upon him: and we are by no means certain but, that, when his plans of operation come to be better known, they will afford many useful hints for the general melioration of the condition of the poorer classes of community: and perhaps they will do even more than this. We are willing to admit the possibility of their being rendered, with some modification, more or less useful to every class of community. But when we have said thus much, we must be permitted to add, that we totally differ from Mr. O. in relation to his *leading points of theory*. We have no such idea of the perfectibility of poor human nature, as to suppose that rewards and punishments can be long dispensed with, in any earthly community; and were it not that this reformer in civil society *is system-blinded*, he would readily see, that the result of his own plan, forms no exception to a rule that has hitherto proved universal in its operations. For, to be rescued and preserved from a state of indigence, is of itself, a most desirable object; and as Mr. O. has an "exact supervision of the conduct of each individual that belongs to his settlement at New Lanark, and retains the power of banishing any of them at will, the very essence of his operations depends on nothing less than the same selfish principle that serves to give efficacy to rewards and punishments.

It is needless to add, that Mr. O.'s ideas of the perfectibility of human nature, are at variance with the representations of Scripture.

"*A Great Gulf* FIXED."—In discoursing from Luke 16, 26; the late Dr. Backus observes, that "Christ knew best, how to describe a saint in heaven, and a sinner in hell."

"That there will be a *purgatorial state*," he says, "was an opinion embraced by a few at an early period of the Christian church. It was first taken from the mythology and fables of the pagan world; It was afterwards advanced and adopted by the papistical church; and it has been received by several sects of christians down to our time. But the tendency of of it is *to make mankind easy in their sins*. It has much the same effect on a world lying in wickedness, as Satan's preaching had in the garden of Eden. Men are *encouraged to pluck and eat*: by being told that they *shall not surely die*. But how vain the pretence! The scripture is plain—'Between us and you there is a *great gulf fixed*: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence." If the gulf is to be considered as material, let it be remembered that it is "*fixed*" and "*impassable*;" and that if it exists only in a metaphorical sense, it still preserves the same leading characteristics.

For the Western Recorder.

MR. EDITOR,—I was called upon some time last fall to become a member of the *Utica Tract Society*. I did so; and was informed at that time, that subscriptions would be called for in a few days; but since then, I have not heard a syllable in relation to the subject. Is it not probable that this Society, like the former one, will become extinct. I should like to hear something respecting it.

A SUBSCRIBER.

Utica, 31st March, 1825.

REMARKS.—We can inform our correspondent that the Tract Society is still in existence; but as we are in the same predicament with himself, we presume that their funds are derived from some other source.

POLITICAL.

FOREIGN.—The latest English dates bring no news of importance. The subject of the Catholic Association in Ireland, to which the King alluded in his late speech, continues to occupy the chief attention of Parliament; and to excite very general interest.

The French papers speak of the late English measures in behalf of South America, as displeasing to the "Allies," whom they represent as contemplating an arrangement of a very dissimilar nature. But the English discredit this representation.

From Greece.—Accounts from Corfu to the 22d of January, state that the Turks at Patras have offered to capitulate. The garrison are completely at bay, but they still require to be allowed to go out with their arms and baggage, and to be transported to Prevessa, on the coast of Asia Minor. The Turks have in the mean time obtained an armistice, and given as hostages two nephews of Mustapha Bey, formerly Waywode of Achaia, and two other Agas.

A great expedition is preparing at Missolonghi, to be composed of 6 or 7000 Greeks, Epirots, Peloponnesians, and warriors of the Archipelago, and commanded by Gouras. The destination of it is unknown, but it is supposed to be against Lepanto or the Island of Eubœa.

The municipal government of Warsaw, has issued an ordinance by which all Jews, natives as well as foreigners, are forbidden to come to the capital and settle there. Every Jew who visits the capital must ask at the gate for "a license to sojourn," for which he must pay 20 Polish groats for one day. If his business requires him to remain at Warsaw more than one day, he must go with his license to the police-office, and there apply for a prolongation; every one continuing clandestinely, to pay two rix dollars fine. But to facilitate to Jews living in the city the means of leaving and returning, they must apply to the clerk at the gate, when they go out of the city, who must give them a particular card, which they are to give back when they return.

Pauper Colony.—A Paris paper contains a notice of the fourth report on the colony of the poor, established at Fredericksgale, near Altona. It is stated that the report confirms the correctness of the principles on which the institution is founded. The produce of the Gardens was sufficient for the supply of the tenants, and the wool from the sheep of the colony was sufficient to supply them with clothing and covering for their beds. The number of inhabitants is 103, of cows 21, of sheep 166. This establishment the only one of the kind in Germany, is said to be formed on the model of those in the Netherlands.

AMERICAN COLONY IN AFRICA.

Sierra Leone, Sept. 11, 1824.—We have received information from the American settlement at Mesurado to the 31st Aug. On the arrival there of Capt. Skinner, in the Porpoise, with Messrs. Ashmun and Gurley, a new system of Police and regulations was adopted, and is in efficient and beneficial operation; calculated to promote the permanent welfare of the settlement and to make it respectable in the eyes of the surrounding natives. A new town has been formed on the summit of the establishment, of freed Africans, &c. called "Thompson Town," in honour of the late American Secretary of the Navy. This sister colony claims our most sincere wishes for its prosperity.—*Royal Gaz.*

The London Committee for the relief of Spanish and Italian Refugees, offer to find passages for such as wish to proceed to the U. States. The papers think the Americans will not thank the Londoners for their kindness.

New Projects.—The British Traveller of Jan. 31st, contains a list of one hundred and fourteen new projects, requiring capitals amounting in the aggregate to more than ninety-five millions sterling, or more than four hundred and twenty millions of dollars.

Rapid Promotion.—A young man who is a coachman at Blackheath, is said to have established his claim to the restored earldom of Perth. The brother of the young man is footman to a British Admiral.

Railways.—It is calculated in England, that, upon railways enjoying the advantage of considerable traffic, merchandise will be conveyed at the rate of about two pence per ton per mile, and each passenger at the rate of a little more than a half-penny per mile.

LEGISLATURE OF NEW YORK.

Banks and Insurance Companies seem to hold a prominent place in the proceedings of the Legislature at the present time. Another ineffectual attempt has been made the week past to appoint a United States' Senator—And the bill in favour of reducing the rate of interest to six per cent, has been *virtually* rejected.

A mass of local business continues to occupy the Legislative attention: but every thing moves on at a slow rate. There appears to be too much opposition between the two houses to admit of the despatch of business; and there is now every reason to believe, that a session which commenced with great promise, will terminate without bringing much to pass. Yet the documents that have been read from time to time, are of a nature too important to be forgotten; since they disclose the immense resources and the rapidly increasing prospects of the state.

Delay of Justice.—The number of cases on the docket of the Supreme Court of the United States, at the commencement of the late term, was *one hundred and sixty four*. Of these with all the labour devoted to the business, but *thirty eight* were argued and decided—being one fifth only of the whole number; so that upon an average, the time for obtaining a decision on an appeal to the Supreme Court, under present circumstances, no matter how urgent, how important, or universal in its operation, must be *five years*—a delay operating to the denial of justice. For this evil there must be a remedy. It ought no longer to be deferred by a mere difference of opinion as to the mode and measure of the remedy.—*National Intelligencer.*

Movements of the Indians.—The delegations of Indians, led by Colonel Menard, who visited Washington for the purpose of making arrangements for the removal of their friends from the east to the west of the Mississippi, (says the National Journal) left here on Monday morning last, after having secured the acquiescence of the government in the plan, and the adoption of measures to carry it into effect. An assemblage of Indians on the east of the Mississippi, and who reside in Ohio, Indiana, Illinois, &c. is authorized to take place at Wapaghknetta, in Ohio, where they are to be met by Gov. Cass, of Detroit, as Commissioner.

In connexion with this general plan of removal and union, the Shawnees, formerly of Cape Girardeau, have made arrangements to have lands assigned them west of the boundary of Missouri, in exchange for those once owned by them at Cape Girardeau; and this trust has been assigned to Gen. Clarke, of St. Louis. The just claims of those Indians, for improvements abandoned by them at Cape Girardeau, and for injuries committed by the whites, are also directed to be settled.

We learn, that if the meeting, which is to take place at Wapaghknetta, results as the Indians themselves wish it may, the removal of from twelve to fifteen tribes, and remnants of tribes will be effected by it.

A Good determination—In consequence of the dissensions and bickerings, and the custom of settling them by duels, so prevalent among the Junior officers of the Navy, Commodore Rogers who has been appointed to the command of the Squadron in the Mediterranean, has issued a general order, requiring, on the part of the men under his command, the strictest observance of the laws and regulations provided for the government of the officers and all others belonging to the navy of the U. States;—adding, "should disputes unfortunately happen between the officers of this or any other ship of the squadron which I have been appointed to command, they are not, on any account, to assume to themselves the right of settling such disputes, in any other manner, than by an appeal to the captain of the ship to which they belong, or to myself, if necessary. And I would have it to be further understood, that, for a violation of this order, by any officer, I shall not fail to put the laws in force against him to the utmost extent."

Family Visitor.

From the Recorder & Telegraph.

MORE ABUSE OF THE SABBATH.

The first number of a political paper, entitled the "New-York Courier," was issued in New-York last Sabbath morning! "Frequently," says the Editor in his introductory remarks, "important news is received in the city late on Saturday; of course the particulars are known to but few till Monday morning; our publication will obviate this difficulty, by being published on Sunday." Known to but few till Monday morning! They ought not to be known to any. If the man who only "gathered sticks on the Sabbath day," was stoned to death without the camp, "as the LORD commanded Moses," will they be found guiltless who waste its precious hours in conning over mercantile and political news? The Editor seems to strengthen himself in the reflection, that "for a number of years, a paper has been published in *Boston* on Sunday mornings, and has received a very extensive circulation." Nominally at least, that paper is published on Saturday evening;—though we are compelled to acknowledge it is distributed by the aid of holy light. This is indeed quite bad enough, and indicates a woful degeneracy from the piety of our fathers. We do not attempt to excuse it—we plead guilty—but we do most heartily regret, that so *un-puritan* a custom should be worse than imitated in New-York. If men profess to be guided by the precepts of the Bible, we should like to know by what arguments such abuses are defended.

A writer in the Alexandria (D. C.) Herald, undertakes to prove that *Sunday Markets* are justifiable, from the passage of Scripture where the disciples of our Saviour are said to have been "an hungered, & to pluck the ears of corn and to eat." On their being reproved by the Pharisees, Jesus said, "have ye not read what David did, when he was hungered and they that were with him; how he entered into the house of God and did eat of the shew bread," &c. Mat. xii. 2, 3, 4. "Such," says the writer, "was the language of the Author of our pure system of religion: and *we depart from his high authority if we attempt to put down Sunday markets; or in other words, dishonouring the Lord himself.*" Wonderful reasoning!

Gen. Jackson attended the Theatre at Baltimore on Saturday evening, the 12th inst. and on Sunday, the 13th, sat out on his journey to Tennessee.

The Hon. Mr. Clay, late Speaker of the House of Representatives of the United States, and now Secretary of State, has addressed a letter "to the People of the Congressional District composed of the counties of Fayette, Woodford, and Clarke in Kentucky," particularly explanatory of his conduct as it regarded the late presidential election.

Mr. Clay renounces duelling, by saying, that in his card he *ought not* to have put in the last paragraph because it admits the idea of a personal contest: which, although it is "a pernicious practice" "and condemned as it must be, by judgment, philosophy and religion," was actually in his contemplation as a possible issue.

Remarkable Longevity.—There are now living in Charlotte county, near the Campbell line, two persons, Alexander Berkeley and his wife. Berkeley is now in his hundred and eighteenth year, and his wife in her hundred and seventh. M. Berkeley was born in Scotland, and served in the British army under the duke of Marlborough, in the reign of Queen Anne. After the death of his Queen he emigrated to America, and served again in the army of England, under General Wolfe, and was at Quebec when Montgomery fell. When the war of our revolution commenced, he was too old to become a soldier again, and his military career, of course, was then terminated. He has lived with his wife in a state of matrimony ninety years, and has had several children, but they have all gone to the tomb before him. It appears that this old man has always been poor, and was consequently under the necessity of labouring for his support.—*Lynch. Vir.*

Steam Boat Disaster.—We have received from a passenger the following account of the disaster of the Steam Boat United States, Capt. Brooks.

"We left New Haven for New-York, at 8 o'clock on Friday morning, the storm had commenced but a few hours before, on getting into the Sound the sea was very rough, and shortly after the larboard shaft broke; Capt. Brooks, with his sails, then endeavoured to get the boat into Black Rock Harbour. At 11 o'clock, finding the gale increasing, and a heavy sea, he brought the boat to with three anchors down, unable to get her within the harbour.—At 12 o'clock it was found she dragged her anchors; fears were entertained that she would go ashore on a point of rocks, and endanger the lives of all on board. Soon after daylight the wind changed, and the boat went ashore on the beach opposite Fairfield, and all on board landed in safety. An express was immediately despatched to New Haven for assistance to get her off."

[*N. Y. Daily Advertiser.*

Fire.—On Friday, the 18th ult. the ginhouse screw, and about 45,000 pounds of seed cotton, at the plantation of the Hon. John C. Calhoun, Vice-President of the United States, in Abbeville district, were consumed by fire, occasioned by the friction of a whipping-machine which had been lately erected, for the purpose of more thoroughly cleaning the cotton.

The store of Ira Eliott, of Sandbornton, N. H. was partly destroyed by fire on the 15th inst. While the fire was at its height, a man rushed into the flames and brought out a cask of Gunpowder from under the counter; the outside of the cask was at the moment on fire.

A new saw mill of Mr. Samuel Ives, in the town of Roxbury, N. Y. was suddenly taken from its foundation by the pressure of water in the dam, and dashed to pieces. Three persons were in the mill at the time—one escaped unhurt, another with a broken arm, and the third was much bruised.

The steam-boat Chief Justice Marshall, on Tuesday night, while on her trip to Albany, burst the copper casing around the chimney of her boiler. The passengers were taken off and conveyed to Albany by the old line boat Chancellor Livingston. The Richmond took the Chief Justice in tow and brought her to this city.—*Albany Daily Advertiser.*

David Dagget, Esq. of New Haven, has been put in nomination for Governor, and Timothy Pitkin Esq. for Member of Congress, in the state of Connecticut.

We learn from Capt. Luther, (says a Charleston paper of March 5th,) that the authorities of St. Thomas had apprehended and imprisoned forty men, who were suspected of being pirates. Five boats, suspected to be their property were also taken possession of.

Several cases of the *Spotted Fever* have appeared in Winthrop, Maine.

A shower of Sand.—A shower of fine whitish sand fell at Mendoza, South America, on the 13th of August, from a dark cloud, which covered the whole of the city. A similar phenomenon took place to the distance of from 30 to 40 leagues south of the city.

Literary & Scientific.

AURORA BOREALIS.

New Theory.—Professor Hanstein considers the Aurora Borealis, as a luminous ring surrounding the magnetical pole, with a radius varying from 20 deg. to 40 deg., and at the height of about 100 miles above the surface of the earth. It is formed, he thinks by luminous columns shooting upward from the earth's surface, in a direction parallel to the inclination of the needle, and to the direction of the earth's magnetism: these columns render the atmosphere opaque while they pass through it, and only become luminous after they pass beyond it. From the outer or convex side of the ring beams dart forth in a direction nearly perpendicular to the arch, & ascend towards the zenith; and if they are so long as to pass it towards the south, they collect in the south into a sort of coron or glory, which is situated in that point of the heavens to which the south pole of the needle points. Professor H. finds that the observations made respecting the northern Aurora are well explained by this hypothesis; and he has collected facts to show that a similar ring exists around the southern magnetic pole situated in New Holland, the northern being in North America. He infers farther, though the stock of observations is rather deficient, that similar luminous rings exists above the two extremities of the secondary magnetic axis in Siberia and in Terra del Fuego.

IMPROVEMENT OF FEMALES.

Some idea may be formed of the improved condition of females, in modern times, from one of the laws of Henry the VIII. of England.

"Henry VIII." says Selden, "made a law that all men might read the Scriptures, except servants; but no woman, except ladies and gentlewomen who had leisure, and might ask somebody the meaning. This law was repealed in Edward the VI. days."

A Singular Law Case.—Blackstone, speaking of the right of a wife to dower, asserts, "that if land abide in the husband for a single moment, the wife shall be endowed thereof; and he adds in a note, that this doctrine was extended very far by a jury in Wales, where the father and son were both hanged in one cart; but the son was supposed to have survived the father by appearing to struggle the longest, whereby he became seized of an estate by survivorship; in consequence of which seizin his widow obtained a verdict for her dower.

Burning under Water.—Several experiments, some time ago, were made at Paris, to prepare a fire which would burn upon or under the surface of water. A boat was sunk in the river Seine, and a ball of inflammable composition with the weight annexed to it, in order to carry it to the bottom, was thrown over the spot where the boat lay. The boat was set in a blaze, and consumed with the same ease as if it had been fired on land.

Obliterated inscriptions on Silver Coin.—If you have a silver coin, the inscription of which by much wear is become wholly obliterated, put the poker in the fire; when red hot, place the coin upon it, when the inscription will plainly appear of a greenish hue, but will disappear as the coin cools. This method was practised in the Mint to discover the genuine coin, when the silver was once called in.—*N. Y. D. Adv.*

An uniform edition of the works of Madame de Genlis is publishing in Paris, in eighty-four volumes. The first twelve volumes are published.

It is said that Mr. Steven P. Conn, of Georgetown, D. C, has really discovered the practicability of melting iron by steam only; and he has so far succeeded, as to bring the iron to a welding heat by this process.

Mr. Paxham a Frenchman, has invented a mortar which throws bombs horizontally exactly in the same manner that cannon discharge balls.

A little book was published in London in 1820, entitled, Philosophical Remarks on the Theory of Comets, by William Cole, in which the author maintains that these, instead of moving in elliptical orbits, and returning periodically move in *hyperbolic* paths through the whole range of the universe.

Mr. R. Lockwood, of N. Y. has just published "Lempriere's Universal Biography; containing a critical and historical account of the Lives, Characters and Labours of eminent persons, in all ages and countries. Together with selections of foreign biography from Watkins' Dictionary, recently published, and about 800 original articles of American Biography.

George Tucker, Esq. Late Member of Congress, is appointed professor of Moral Philosophy in the Virginia University.

Astronomical Fact.—The seventh visible star of the constellation *Pleiades* has been of late found to be a periodical and revolving star, which accounts for the constellation being described by some writers as consisting of only six, and by some composed of seven stars.

Royal Correspondence.—Hugh Campbell, L L. D. &c. the illustrator of Ossian's Poems, is about publishing the Love Letters of Mary, Queen of Scots, to James, Earl of Bothwell; with her love sonnets and marriage contracts, (being the long missing originals from the gilt casket) forming a complete history of the origin of the Scottish Queen's woes and trials before Queen Elizabeth.

DEATHS.

The remains of Mrs. Shearman, whose death was announced in our last, arrived in this village last Friday from St. Augustine, Florida.—They were interred on the Sabbath following, and a large concourse of people attended the funeral.

The deceased was a woman highly esteemed; and her loss will be deeply lamented. Previous to her recent journey to the south, she united herself with the 1st Presbyterian Church in this village; and it is pleasing to add, that her evidences are represented as having continued to brighten as the period approached for her dissolution. Her last moments were peaceful and full of hope.

It is our melancholy duty (says the New-York Observer,) to announce the death of the REV. EPAPHRAS CHAPMAN, one of the Missionaries of the United Foreign Missionary Society to the Osage Indians. He died at Union on the 7th of January, of typhus fever, after an illness of a few days.

In France at a very advanced age, M. Jean Baptiste Duchillon, Archbishop of Tours, the senior of the French Bishops: he was born on the 7th of October, 1735, and was in the 90th year of his age.

At Weinheim, on the Rhine, in Germany, on the 12th November last, the Rev. Samuel Fisher Darrach, of Philadelphia, in the 26th year of his age.

Drowned in Charleston river, between Franklin and Medway, Mr. Luther Ellis, of Holliston, 58. He was intent on obtaining rum "to keep Sabbath with;" and attempted to cross on the ice on Saturday evening.

REV. MR. WHITTELSEY'S

School for Young Ladies,

Hartford, (Conn.)

This School, which was commenced a year ago as an experiment, having received very flattering encouragement, will be continued. The summer term will begin on the 10th of May next. The building occupied for the establishment is in a pleasant part of the city; the pupils may be boarded in the family, and every provision will be made for their health and comfort.

In the School the various branches are taught which are usually embraced in a good English education, viz; Reading, Writing, Arithmetic, Geography, English Grammar, Composition, Rhetoric, Logic, Mathematics, and the Rudiments of Natural, Moral, and Intellectual Philosophy.

Lessons in Music and French may be given by able Professors.

Mr. Whittelsey's whole attention is devoted to the instruction of the pupils; the best books and the most approved method of tuition, are adopted; and the whole establishment is arranged, with a view to combine all the advantages which respect the personal, moral, and intellectual improvement of the pupils, that such an institution can offer.

☞ For further information, reference may be made to Rev. NOAH COE, New-Hartford, (N. Y.) *Hartford, Conn. March* 21, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the

DOCTRINE OF THE ATONEMENT,

By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,

20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.

With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.

Utica, Feb. 8, 1825 32tf

NOTICE

IS hereby given to all the Creditors of Alexander Quin, and likewise those of Elizabeth McFadden, now the wife of the above mentioned A. Quinn, to forward all accounts against them to Walter King, Esq. Utica; likewise it is requested that all owing them, will call and settle their bills at his office, on or before the first of April next. ALEXANDER QUIN,
ELIZABETH QUIN.

Utica, March 7, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

FAME, WEALTH, BEAUTY, AND RELIGION.

Victor! what avails the wreath,
That erst entwined thy brow?
Alas! those flowers no longer breathe,
For death hath laid thee low:
Ah! what avails the storied urn
That blazons forth thy fame?
That sculptured vase to dust shall turn:
Oblivion blot thy name.

And what avails those scars so deep,
Received in battle fray? [sweep
"They 're proofs of valour."—Time shall
All valour's proofs away.
And what avails the poet's song,
That sounds thy praises forth?
The poet's head shall rest ere long
Upon its mother earth.

Avarice! what avails thy dreams
Of happiness from gold?
Thy funeral torch already gleams;
Thy days on earth are told.
What now avails thy hoarded wealth?
Is it with thee inurn'd?
No: "Naked from earth you came,
And naked have returned."

Beauty! what avails the rose
That decks thy dimple cheek?
Age on thy head shall strew his snows,
And death his vengeance wreak:
And what avails thy form so fair,
Or eyes so dazzling bright?
That form shall waste 'neath sullen care,
Those suns shall set in night.

But blest religion! such avails
Thy hope of bliss in heaven!
For though the bark, by adverse gales,
On death's dark shore be driven;
Yet thou canst smile—thy steady eye,
Can pierce the cheerless gloom,
And view through dark eternity,
The dayspring of the tomb.

Without passion and fervour of imagination, there cannot be poetry; and hence it is, that the greater part of what is commonly called poetry, is nothing more than measured prose, or rhymed common-place.

Indeed, as the most common ideas artfully dressed up, with obvious associations and present relations, meet the greatest number of comprehensions, such poetry is generally the most popular in its day; while the deeper elaborations of the philosophic head and effervescent heart, find but now and then an admirer, and frequently require the existence of half a century before they are all fully appreciated.—*Rec. & Tel.*

MUSICAL ADAPTATION, NO. II.

In a former number, we hinted at a few of those mistakes in musical adaptation, that necessarily arise from the confounding of two principles which should be kept distinct. It would be very easy to add to the catalogue of mistakes; but as enough has already been adduced to show that the right application of the two principles, is a matter of importance, we shall proceed with a few practical remarks and illustrations.

1st. A clergyman who would set an example of punctuality to his congregation, must frequently feel himself constrained to commence the services before the former have fully assembled or seated themselves; and under these circumstances, it seems desirable that he should make such an arrangement of the exercises, as that the existing noise shall occasion the least possible disturbance.

Singing, however, is the last thing that should be undertaken in the midst of noise. If the clergyman happens to be favoured with a tolerable voice, he can succeed in reading the scriptures to the edification of all who are prepared to listen to him; or if he should think proper to commence with a short introductory prayer, he can still be heard and understood; especially, as on all such occasions, the noise will be sure to diminish from the very moment of his commencement. But the present low state of church music forbids us to expect any similar results. Singers now perform with difficulty, even when the house is still; and the slightest noise in a congregation, is often sufficient to render the pitch inaudible, and reduce the performance to perfect jargon.

2d. Clergymen in this country, we are sorry to say, seldom think it necessary to pay any critical attention to church music; and it is not surprising therefore, that they so often choose to commence with what appears to them, to be the least interesting part of the services. To prevent as far as possible, the recurrence of such an incident, let the chorister confer with the clergyman, and detail to him, the embarrassments that arise from it; and if he does this with a proper spirit his representations will probably be successful. But, whenever he finds himself under the necessity of singing in the midst of noise, let him select such music only as is easy of execution; for at such times, every thing else that relates to adaptation, must necessarily become an object of indifference.

3d. It sometimes happens that a congregation are in waiting for the commencement of the exercises; and in this case it may be proper to begin with singing such a psalm or hymn as has, in some respects, the character of a preparative. Such words as—"*My soul, how lovely is the place,*"—"*How did my heart rejoice to hear,*"—"*In Zion's Sacred gates,*" &c. &c. are of this character. Let the tune be well adapted—let the singers enter into the spirit of the words, and give them a distinct and impassioned utterance—and the feelings of the audience will kindle as they proceed, till that which commenced as a preparative, comes at length to be the direct medium of devotion. Silence will ensue, and the singers will have the advantage of performing without embarrassment, as well as to the acceptance and edification of the assembly.

These circumstances, however, are seldom attended to; and it is owing chiefly to the neglect, of them that the first exercise of singing in our assemblies, is so generally deficient in character.

A clergyman it is true, will often select such words as have some distant relation to his subject. But *lyrical character* is for the most part, the last thing he seeks for. If the theme of his discourse is to be repentance, for instance, we might justly expect him to select such stanzas as breathe the spirit of simple unaffected pathos, or the deeper tones of penitential sorrow; but instead of these, we are not unfrequently presented with Watts' unlucky parody on the Prodigal Son;

"Behold the wretch whose lust and wine,
Had wasted his estate;
He begs a share among the swine
To taste the husks they eat."

Handel himself, could never have set such lines as these to music; and it is morally impossible that any one should sing them as a preparative to the least share of acceptance or edification.

Or, suppose that faith is to be made the subject of discourse—then, if any thing more than a preparative of a *general nature* should be thought necessary for the first singing (which may well be doubted) we might expect that such words would be selected for the occasion, as have a direct tendency to *urge* us to the *exercise* of faith; instead of this, however, we are accustomed to expect nothing more nor less, than a few *prosaic rhymes*, teaching the nature or the evidences of this Christian grace, as if the sermon must needs be sung *over* before the time arrives for its being preached!

The *mere didactic*, has properly no place in singing: and such *musical* details must forever fail of their intended effect, when they are made to form the subject matter of a *preparative* exercise.

We noticed under the head of Legislative proceedings last week, that a bill had been reported in favor of the incorporation of the *Philharmonic Society*, in the city of New-York. We hope that the example set by the city musicians will be followed by those of the country. Incorporated musical societies, have doubtless operated favourably in New-Hampshire: and we believe the same may be said of them in Massachusetts. Music, is after all, so much an affair of taste, that it will never flourish, unless considerable interest is enlisted in its favour.

We perceive, by the eastern papers, that the third edition of the *Handel & Haydn Society Collection of Church Music*, has just issued from the Boston press. The edition is not large.

COMMUNICATIONS.

The following Table of commands and promises, has been communicated to us by an eastern correspondent, who says, that they were selected by a young lady of distinguished piety, who, on account of her ill health, can do little else than write and pray for the peace of Jerusalem. It is well, when sickness urges us to increased diligence in meditating on the Scriptures; and stimulates us to greater energy in the performance of Religious duties.

The selection seems to have reference chiefly, to devices for doing good; and it furnishes powerful motives for the Christian's faithfulness in every department of his momentous stewardship.

COMMANDS OF THE LORD OF HEAVEN AND EARTH, WITH HIS PROMISES ANNEXED.

Commands.	*Promises.*
LUKE xii, 15. Take heed and beware of covetousness——for a man's life consisteth not in the abundance of things which he possesseth,—but rather seek ye the kingdom of God,	And all these things shall be added unto you.
MARK x, 21. Sell whatsoever thou hast, and give to the poor,	And thou shalt have treasure in heaven.
LUKE vi, 35. Do good and lend, hoping for nothing again,	And your reward shall be great, and ye shall be called the children of the Highest.
38. Give,	And it shall be given unto you good measure pressed down, shaken together, and running over, shall men give into your bosom—for with the same measure that ye mete, it shall be measured to you again.
DEUT. xv. Thou shalt not harden thine heart against thy poor brother, but thou shalt open thine hand wide unto him, and shalt surely give him sufficient for his need, in that which he wanteth, and thine heart shall not be grieved;	Because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand to.
PSALM xxxvii, 3.—Trust in the Lord and do good,	So shalt thou dwell in the land and surely thou shalt be fed.
PROV. xxxix, 10.—Honour the Lord with thy substance and with the first fruits of thine increase,	So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
PROV. xi, 24, &c.—There is that scattereth,	Yet increaseth.
The liberal soul	Shall be made fat.
He that watereth,	Shall be watered also himself.
HEB. xiii, 16. To do good and to communicate, forget not;	For with such sacrifices God is well pleased.
PROV. xiv, 21. He that hath mercy on the poor,	Happy is he.
PROV. xix, 17. He that hath pity on the poor lendeth to the Lord, and that which he hath given,	Will he repay him again.
PROV. xxi, 21. He that followeth after righteousness and mercy,	Findeth life, righteousness and honour.
PROV. xxii, 9. He that hath a bountiful eye,	Shall be blessed.
xxviii, 27. He that giveth unto the poor,	Shall not lack.
PROV. xxv, 24. If thine enemy be hungry give him bread to eat, if he be thirsty give him water to drink.	And the Lord shall reward thee.
MATH. v, 7. Blessed are the merciful	For they shall obtain mercy.
PSALM xli, 1, 2, 3.—Blessed is he that considereth the poor,	The Lord will deliver him in time of trouble, the Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies—the Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sickness.
ISAIAH lviii, 10, 11.—If thou draw out thy soul to the hungry and satisfy the afflicted soul,	Then shall thy light rise in obscurity, and thy darkness shall be as the noon-day—and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water whose waters fail not.
Return unto me,	And I will return unto you, saith the Lord.
PSALM cxii. 5, &c.—A good man sheweth favour and lendeth.	Surely he shall not be moved forever—he shall not be afraid of evil tidings.
He hath dispersed, he hath given to the poor.	His righteousness endureth forever, his house shall be exalted with honour.
II. COR. ix, 6, 7.—He that soweth bountifully,	Shall reap also bountifully, for God loveth a cheerful giver.
ECCL. xi, 1. Cast thy bread upon the waters.	For thou shalt find it after many days.
I. TIM. vi, 17, 18.—Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate,	Laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.
ACTS xx, 35. I have showed you all things how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said,	It is more blessed to give than to receive.
PROV. xxiv, 11, 12.—If thou forbear to deliver them that are drawn unto death—and those that are ready to be slain—If thou sayest, behold we knew it not,	Doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not He know it? and shall He not render to every man according to his work?
MATH. vi, 34.—But thou, when thou doest thine alms, let not thy left hand know what thy right hand doeth—That thine alms may be in secret,	And thy Father who seeth in secret, Himself shall reward thee openly.

MISCELLANEOUS.

Statement of the funds belonging to the American Asylum for the education of the Deaf and Dumb.

1. Real estate in Hartford, :	$34,985,00
2. Furniture in the Asylum, :	:2,202,06
3. Lands unsold in Alabama, 7859 acres, at $4,00, : : : :	31,436,00
Amount of unproductive fund,	$68,423,6
4. Nominal amount of funds, consisting of Bonds secured by mortgage, for lands sold,	82,116,46
5. Amount of available funds, consisting of Bank Stock, & Bonds well secured : : : : :	85,000,00
Total amount of funds of all descriptions : : : : : : : : :	235,549,52
From which deduct for supposed bad debts, : : : : : :	20,000,00
	$215,539,52

MR. WILLIAM ROBINSON.

As this young man was engaged in teaching a school in New Brunswick, (N. J.) without any practical sense of religion, he was riding at a late hour, one evening, when the moon and stars shone with unusual brightness, and when every thing around him was calculated to excite reflection.—While he was meditating on the beauty and grandeur of the scene which the firmament presented, and was saying to himself, "How transcendently glorious must be the Author of all this beauty and grandeur!" the thought struck him with the suddenness and the force of lightning, "But what do I know of this God? Have I ever sought his favour, or made him my friend!" This happy impression, which proved by its permanency and its effect, to have come from the best of all sources, never left him until he took refuge in Christ as the hope and life of his soul. He afterwards became a minister; and few names in the American Church rank higher than his on the scale of usefulness.—*Monitor.*

Sunday Schools will do good, if continued but one day.—At Smithfield, Va. quite a small hamlet, a Sunday School was formed three days before the last Sabbath, and on that day upwards of thirty joined the school, and though the notice was so short, a few of the scholars recited from memory near *two hundred* verses of Scripture. This was a new thing here; but nearly all acknowledged that good was done, and agreed that the school should be kept up for one quarter, and people, teachers and scholars, engaged to attend and support the school at every hazard, and that it should not die, as others do, a natural death.—*Pittsburgh Rec.*

Speaking of the absurd custom of betting on elections, &c. the Baltimore Herald says:—

"Some of our papers abroad have represented the bets on the Presidential election, to have been unfairly won; they state that information was gained and suppressed at the time the bets were made. Is it not a scandal to the age in which we live that such profligate and shameful conduct as betting upon the exercises of a most important republican right, the peculiarity of which distinguishes this government from all other governments under heaven, a right which Washington fought and conquered to preserve, and which allied Monsters (mis-named Kings,) have united to abolish, should thus be abused, degraded, and, if we may be allowed the expression, insulted? Our Presidents are put on a par with race-horses and game-cocks; the Constitution is approached by gamblers and adventurers. We know that there is a redeeming, moral spirit in the people, that will arise and vindicate itself when properly invoked."

WAR.

Wars have in all ages been a dreadful scourge to mankind. But history exhibits none so sanguinary and destructive as those engendered by the ever to be deplored French Revolution, particularly those waged by Bonaparte after his accession to supreme power.

A French writer of eminence calculated the destruction of men in these wars as follows:—

1. The war of St. Domingo in 1801,	
Soldiers and Sailors,	60,000
Whites of the Island,	50,000
Negroes,	50,000
2. The war with England, from 1802 to 1804.	200,000
3. The invasion of Egypt	60,000
4. The winter campaign of 1805-6	150,000
5. The campaign of Calabria, from 1805 to 1807,	500,000
6. The war of the north, from 1806 to 1807,	300,000
7. The war of Spain, from 1807, to 1813, French and Allies, English, Spaniards and Portuguese,	2,100,000
8. The war in Germany and Poland in 1809,	300,000
9. The campaign of 1813,	
French and Allies,	500,000
Russians,	300,000
Poles, &c.	200,000
10 The campaign of 1803,	450,000
Making a total of upwards of	5,000,000

of the human race! *Ch. Watchman.*

THE WHITE ELEPHANT.

A specimen of Burmese superstition.

The White Elephant of Ava and Siam, so pompously alluded to in the Burmese state papers, has his residence contiguous to the royal palace, with which it is connected by a long open gallery. At the further end of this gallery a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the vulgar. Before the curtain the presents intended to be offered to him, consisting of gold and silver, muslins, broad-cloths, otto of roses, rose water, Benares, brocades, tea, &c. are displayed on carpets. His dwelling is a lofty hall, richly gilt from top to bottom, both in and outside, and supported by sixty four pillars, thirty six of which are also richly gilt. His two fore feet are fastened by a thick silver chain to one of these pillars. His bedding consists of a thick straw matrass covered with the finest blue cloth, over which is spread another of softer materials, covered with crimson silk. He has a regular household consisting of a chief minister a secretary of state, an inferior secretary, an obtainer of intelligence, and other inferior ministers. Besides these, he has officers who transact the business of several estates which he possesses in various parts of the country, and an establishment of a thousand men, including guards, servants and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. The vessels out of which he eats and drinks are likewise of gold, inlaid with numerous precious stones. The natives bow down before him with a species of religious homage. These honors are paid to the White Elephant, (which in fact is only a diseased animal, the colour of which is supposed to be owing to a species of leprosy,) on account of an animal of this description being considered to be the last stage of many millions of migrations through which a soul passes previously to entering Neibaun, or paradise; or, according to the Burmese doctrine, previous to its being absorbed into the Divine essence, or rather, altogether annihilated.—*Ch. Observer, December 24th.*

LEARN TO STOOP!

Related in a letter from Dr. Franklin to Dr. Mather.

"The last time I saw your father was in 1724. On taking my leave, he shewed me a shorter way out of the house through a narrow passage, which was crossed by a beam over head. We were still talking as I withdrew, he accompanying me behind, and I turning towards him, when he said hastily, *stoop! stoop!* I did not understand him, till I felt my head hit against the beam. He was a man who never missed an occasion of giving instruction, and upon this he said to me, 'you are young, and have the world before you—STOOP as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has frequently been of use to me;—and I often think of it when I see pride mortified, and misfortunes brought upon people by thus carrying their heads too high."

Horne Tooke, when told that the courts of justice "were open to all," replied, "and so is the London Tavern, to such as can pay for the entertainment."

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,

No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CATPIAL PRIZES.

2 Prizes of	$10,000	41	of	$200
3	—	5,000	51	—	100
1	—	3,082	51	—	60
17	—	1,000	1734	—	12
20	—	500			

and a great number of smaller ones. Present price of Tickets, $7. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

FRESH TEAS.

200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,
For sale by J. C. HASTINGS & Co.
84 Genesee street.
Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1835.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail. Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40, Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*